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THE

Banner of the Covenant.

JANUARY, 1859.

PERMANENCE OF THE REFORMED PRESBYTERIAN CHURCH.

The article, from the Belfast Covenanter, published below, I consider worthy of insertion in a magazine whose name is *The Banner of the Covenant*, and which is "set for the defence of the gospel," as long witnessed and suffered for by the Reformed Presbyterian Church. It is well written. The style and spirit are good. It is full of instruction, with regard to the high and honourable mission, the peculiar principles and position, and the necessity of the permanence of the church of our fathers,—the Historical Church of the Grand Reformation,—and of our own choice and warm affections. And although written beyond the Atlantic Ocean, it is equally adapted to the existing state of matters in our own country as to that in the British Isles. The Reformed Presbyterian Church is one in *principle* where-soever she exists, her opponents are one, and her interests and objects are one.

Drs. Edgar and Cooke are good and great men. For the respectable branch of the great Presbyterian family of which they are distinguished leaders, we cherish esteem, and for her reformation and prosperity, we hold ourselves under obligation to make intercession before the Throne. But it was great weakness in them thus to *vow*,—not "prophesy,"—in anticipation of the downfall of the Reformed Presbyterian Church, when receiving into their fellowship an estray licentiate whom she had carried in her bosom, and dandled upon her knees. It will, however, be easily perceived, by almost any reader, that the vowing is, although indirectly, a very high compliment to the Covenanting Church. It evinces that she occupies a high place in their thoughts.

It is but fair play to republish this article; and this, apart from all other considerations, should induce all who have, in this country published the speeches of the venerable Doctors, to give it an insertion in their columns. *Audi alteram partem*—hear the other side—is a maxim of common justice. These flings at our beloved church have, perhaps, done more harm in this than in the mother country; for they have here extensively passed as reasons why she should, unconditionally, hastily, and unceremoniously altogether break up house, and enter a certain modern, but respectable union, because, forsooth, it has been affirmed in high places that however

great things she has done in the past, her day is past, and her distinct existence is no longer needed by her Lord. They have been used here, in common with vague rumours, that almost everybody was going into the Union, as they were, doubtless, intended there, to show that there would be much merit awarded to him who should run fastest from the sinking ship, or the falling house, into a new erection. But "he that believeth, shall not make haste." "Ye shall not go by haste."

"The permanence of the Reformed Presbyterian Church!" Why, that is a fixed fact—a Divine necessity—made so by her exalted Lord, by the distinctive principles which he has committed to her trust, by the high and special mission on which he has sent her, by the condition of other churches, and of the nations of the earth, and by the *real* unity of the visible Church of God. She may, indeed, like her Living Head, be betrayed by some, denied by others, and forsaken by her own,—she has often been so,—but, as "the Lord hath need of her," he will not fail to secure her permanence until he shall bring again Zion, and make the kingdoms of this world voluntarily to bow before his throne. With banners displayed, she shall enter the United Millennial Church.

WILLIAM WILSON.

Cincinnati, Nov. 10, 1858.

To the Editor of the "Covenanter:"—Sir,—Many of your readers have no doubt seen certain predictions regarding the future existence of their church, delivered at the late meeting of the General Assembly of the Presbyterian Church in this country. Now in order to calm any fears that may have been awakened on this subject, will you afford a few pages of your magazine to the following examination of these prophecies?

On the occasion referred to, a licentiate formerly in connexion with the Reformed Presbyterian Church, sought admission to the fellowship of the General Assembly. This accession seems to have affected the members generally, as if they had been "rejoicing over one sinner that repenteth," and various expressions of congratulation and satisfaction were expressed. But there were two of the venerable fathers upon whom the proposal acted as the music of the minstrel was wont to do upon the ancient seer, and "they began to prophesy." Perhaps it was only "a vision of their own heart," without a Divine monitor; but here it is, as reported in the *Banner of Ulster*:—"Dr. Edgar said, We are all of the same opinion with regard to the principles and practice of our Covenanting brethren. They have served their day and generation very well; but as to their continuing a Covenanted Church in Ireland much longer, in our presence, that may not be necessary. I think our young friend acts wisely in seeking to join us: because, if received, he will have such an opportunity of doing good as he never before enjoyed. I look upon this case as only the commencement of what may be expected to take place from year to year. I have no belief that our Covenanting brethren will continue to split hairs, or to remain a separate and distinct division of the Presbyterian Church. I hope they will find that when they cast their influence into that of the General Assembly, they will be able to do even greater things than they have yet done for the advancement of Christ's cause."

It seems that the same spirit came upon Dr. Cooke, and he thus

uttered a similar prediction:—"I agree with Dr. Edgar that the Covenanting Church will soon not be a distinct Presbyterian Church in Ireland."

Now, we have long been aware of the desire of the General Assembly to absorb the Covenanting Church in this country. And we have no doubt that it is this desire, rather than any supernatural foresight given to these divines, that is the cause of their prophecies. For if they could succeed in making the impression that ministers and members of the Reformed Presbyterian Church are about to give up their principles and their position, they would have done much towards accomplishing their object. And we suspect further, that annoyance at the faithful position of our church, rather than any peculiar love for it, has some influence in causing these predictions. We do not generally predict the downfall of what we admire and esteem. And though some of these prophecies, delivered some years ago, with like oracular assurance, have signally failed of accomplishment, yet they are extensively repeated by ministers of the General Assembly, we presume with the hopes of driving persons from their principles, by the fear of not being able to maintain them. Be these things however as they may, let us examine the probability of the speedy fulfilment of the above prediction.

The author states the grounds of his prophecy. "The Covenanting Church has served its day and generation very well; but as to their continuing a separate church in our presence, that may not be necessary." Passing over the self-magnifying tone of this passage, which assumes that the great Assembly must "lick up all that is round about, as the ox licketh up the grass of the field," we ask upon what ground it is concluded that the Covenanting Church has served its day, and is no longer necessary? We believe there is ample proof, that neither the late Synod of Ulster nor the Secession Synods ever thought that the existence of the Covenanting Church was necessary. *in their presence*. But it would seem from the above, that Doctor Edgar is willing to admit that it once was. Now, if the Reformed Presbyterian Church was ever necessary, it must have been from its exhibiting a platform of Scripture doctrine, worship, order, and discipline, that was not occupied by others. And if it be unnecessary now, *in the presence* of any church, it must be by that church occupying the same ground, and fulfilling the same duty. Does the General Assembly of the Presbyterian Church in this country now occupy this ground? It does not. These venerable prophetic Doctors know that it does not; they do not desire that it should. The Covenanting Church stood, and now stands, upon the ground of acknowledging the perpetual obligation of the National Covenant, and the Solemn League and Covenant, and the propriety and duty of the Renovation of these, when the nation had cast them off. Dr. Edgar and his former church gave up the principle of the continued obligation of these covenants when they united with the Synod of Ulster. And now the united church, while vaguely admitting the duty of covenanting, has or owns no religious covenant whatever. Indeed, so far is the General Assembly from the ground occupied by the Covenanting Church on this subject, that the writer of this once heard one of these Doctors declare in a meeting of the General Assembly, which the other will remember, that "*he owned no covenant that would bind him to seek the extirpa-*

tion of Prelacy." It is not Dr. Edgar's occasional sallies against Prelacy, unpopular as they are, even among some of his own *Presbyterian* brethren, that will subserve the object of his church's abandoned covenant. As, therefore, the General Assembly does not own our covenants, nor the obligation to prosecute the ends of them, our church may yet be necessary *in their presence*.

Another distinguishing feature of the Covenanted Church of Scotland, was the maintenance of a *testimony on behalf of Scriptural civil government*. They pledged their allegiance to such a system, and they founded their alliance with it "*in the maintenance of the true reformed religion.*" And when the reigning power overturned this, and set up an unscriptural and antichristian system on the ruins of it, the Covenanters withdrew from this alliance, stood in a state of separation from the civil establishment, and testified to the principle, *that a Scriptural character is necessary to that government that is to be regarded as God's moral ordinance in a Christian land*. They would not enter into a compact to support a system the very opposite of that which their covenants bound them to maintain. Does the General Assembly occupy this ground, so as to render the Covenanting Church no longer necessary in their presence? It does not. Its whole political principles and conduct are diametrically opposed to this great principle. The late Moderator's sermon lauds the Assembly's alliance with the present civil power, in opposition to it. The most slavish doctrines on the subject of civil government are often advocated and published in these annual sermons. By this church, and *as a church*, alliance is formed with, fidelity pledged to, emoluments received from, and prayers offered for a system, which, even on its own principles, is unscriptural and unchristian. Nay, more,—a political Presbyterian Society has been formed, with which, if we are not misinformed, Dr. Edgar has something to do, by whose influence men have been returned to Parliament, "all and sundry" of whom have voted on behalf of Popish endowments, and those whom they represent have publicly applauded their conduct. Nay, further,—more than one Presbyterian minister has publicly canvassed electors for the return of Popish members to the legislature! We sometimes hear it said that the General Assembly has been coming up to the ground occupied by Covenanters; but on this great and important principle it is making farther apostacy, and is thus practically giving its sanction and influences to the nation, in its progressive departure from the principles of the Reformation. One little church utters its protest against all this, and stands to the principle, that the State with which it will form an alliance must be Scriptural. And Dr. Edgar thinks its existence unnecessary, in the presence of the Assembly! We do not wonder at this.

Another prominent feature of the Covenanting Church has ever been the endeavour to preserve *purity of doctrine and fellowship*. Its standards are known—its terms of communion are made public—and they are applied, we trust, with a considerable degree of faithfulness, to the exclusion of both the heterodox and immoral. Has the General Assembly come up to our platform of doctrine and discipline, so as to render the existence of our church no longer necessary in their presence? It has not. Are there not Arians and Arminians, and the advocates of other dangerous errors yet in the Assembly?

Much is said of the General Assembly having adopted the Westminster Confession of Faith, and thus, of their maintaining our common standards. Is this Confession employed by them to purge out the errors to which we have alluded? No. Is it to be employed to keep those holding similar errors at a distance, that the members of the church may, in future, "all speak the same thing" on the great doctrines of the Gospel? No. The Confession of Faith is to be applied only as a test of the orthodoxy of those who are to be ordained office-bearers in the church. For members—that is, for the great body of the church—there is no creed—there are no known terms of communion whatever. The consequence is, that the most erroneous, as well as the most orthodox are, and are likely to be admitted to all privileges, and thus blended together, they receive the same sanction. And yet a church which will faithfully apply its confession of faith is considered unnecessary.

Nor is the case much better with regard to discipline. Covenanters are wont to exclude from the Lord's table, the immoral and irreligious. But whatever may be formally stated in a "code of discipline," our observation constrains us to testify that the General Assembly practically ignores this duty. It is painful to speak on this subject, and we will refrain from statements that we might feel warranted in making; and in the mean time, will only observe that we know many ministers of the Assembly, whose principle is, that it is presumption and tyranny to prevent any person who desires it from coming to sealing ordinances. It is to be left to every one's own conscience what they will do in this matter. "God forbid," said one, lately, "that I should stand between any man and the Lord's table." It is not to be wondered at, if the fellowship of a church formed on such principles should be such as to leave little ground for Dr. Edgar to fling accusations against the Established Church, on the subject of discipline. It has been said by some that there is a great reformation on this point in the General Assembly. But Dr. E. knows well that it has receded very far from the ground occupied by his own early church; and we warn him that an occasional philippic against Popery or Prelacy will not atone for, or counterbalance a church's unfaithfulness.

But, Covenanters! it is stated in the above quotation, that to adhere to your principles and practice in those things that distinguish you from the Assembly, is to "split hairs;" and it is predicted that you "will soon cease" to do this, "and cease to be a separate and distinct church in Ireland." Now, are you prepared for this? Dr. Edgar affects to think you are; for he further tells us, that "he looks upon this case as what may be expected to take place from year to year." So, your extinction is to be gradual, as all apostacy in the church usually is. But upon what does he ground this expectation? Is it upon the sacrifice that his own quondam church made of her distinguishing principles and the scruples of his own early conscience? Perhaps it is natural enough that those who have made defection from former principles, should wish and hope that others will follow the example. But surely he had other grounds for his expectation. Is it, then, upon the present position and prospects of the Covenanting Church that he founds his hope? Is there any indication that her ministers or members hold more loosely the principles of the church

than heretofore? We think not. The Synod and congregations of our church have lately renewed their covenants. We have established a Theological Seminary, where all the principles of our testimony are taught as formerly. Some of our ministers have lately been publishing books in defence of our peculiar principles—a circumstance that perhaps has annoyed Dr. E., as it has done some of his brethren. We do not think that there are symptoms of decay apparent in this country, even to those who desire to see them. Farther, it may be safely asserted that, for one who leaves the communion of the Covenanting Church to join the Assembly, there are ten, nay, twenty, who leave the Assembly to join our church; and that, too, making solemn profession that it is their conscientious convictions of duty to Christ that impel them to do so. We might refer to several congregations in our church which are almost exclusively composed of such; while we believe the greater number of those who have left us to join the Assembly, are a few ministers and licentiates, who, whether they can make the above profession, or have other motives, we leave to themselves. But, again, we ask, upon what does Dr. Edgar ground this expectation? Is it upon the philosophic principle that bodies attract in proportion to the quantity of matter they contain; and that it may be expected from time to time, that some individuals in, or intending the ministry, will become weary of the obscurity, or reproach, or self-denial, required in a faithful and witness-bearing church, and will be tempted by the hopes of popularity, and emolument, and other similar considerations, to abandon their position, and fall in with larger and more popular, though less faithful bodies? If this be the ground of the Doctor's expectation, then we admit its validity, and we join with him in warning the members of our church that this is just what is to be expected. But he has strangely learned the history and character of our church, if he imagines that this will so soon annihilate it. Covenanters have, at several times, been deserted by ministers, and yet have retained their integrity. And we trust that it is not the occasional desertion of an obscure and unpopular licentiate, or even of an unsuccessful minister, that will lead away the members of our church from their tried and approved principles. Once more we ask, upon what grounds does the Doctor expect that a similar course will be pursued from year to year? Is it that, from "the signs of the times," he discovers a growing disposition, on the part of all, or most churches, to resile from the maintenance of Scriptural principle; to sacrifice truth for the sake of union and enlargement; to connive at public evils, and to become so enthralled by them, that their position forbids any efficient testimony against them? Is it that he anticipates that time-serving and worldliness will so far carry away every section of the church that Antichrist and infidelity will prevail, and Christ's witnesses will be slain? If such were his visions of futurity, we are far from saying that they are without foundation. And, Covenanters! we warn you that, if you are determined to abide in the maintenance of your Scriptural profession, you will require to review your principles, call to mind your covenants, watch against temptation, and "take unto you the whole armour of God, that you may be able to stand, in the evil day."

But no forebodings of this nature troubled the Doctor's mind. What-

ever may be his fears regarding the permanence of other churches, he has none for his own: for when waifs from other churches wander within the sphere of the Assembly's attraction, he tells us that "they will have such a sphere of usefulness as they never before enjoyed." In anticipation of soon absorbing the whole Covenanting Church, his imagination brightens, and he assures us that "when they have cast their influence into that of the General Assembly, they will do even greater things for Christ's cause than they have yet done." We are not sure that Dr. Edgar is sincere in throwing out this worn-out inducement to lure the ministers and members of our church within the embraces of the capacious bosom of the Assembly: but we trust that most of them have too well learned the maxim, "Not to do evil that good may come," to be caught by it. We have thought that a man's greatest sphere of usefulness lay in that field that God's providence opened up to him, in connexion with the maintenance of truth and a good conscience. And we think it were easy to show that our church has been of valuable service, in maintaining separation from, and a Scriptural testimony against the corruptions of civil and ecclesiastical bodies. Let it now drop its testimony and mingle with these, and its influence for any public good is gone, while there is abundant evidence that its spiritual condition will not be advanced. For whatever promise seducers may hold out respecting *increased privileges and larger spheres of usefulness*, we have yet to learn that any who have made defection from our covenanted standards have in any way distinguished themselves by doing greater things for Christ's cause "in their enlarged spheres of usefulness." Perhaps Dr. Edgar will remember several instances in regard to which he has no great reason for congratulation; and our idea is, that very little in that way is to be expected from those whose first efforts toward great things, in the cause of Christ, is their own defection from it. In the mean time, however, we are not disposed to "despise even the day of small things." We are satisfied to labour in a comparatively obscure and circumscribed sphere, rather than "seek great things for ourselves" by the sacrifice of a testimony, embracing glorious truths, and sealed by the sufferings of our faithful ancestors. This, we think, is the church's present duty. This, if we mistake not, is the determination of the men who, in 1853, lifted up their hands to God in the renovation of their fathers' covenants. And we grossly mistake the spirit of the members of our church, if they are not disposed to sustain the ministry in it, the prophecy of these venerable doctors to the contrary notwithstanding.—M.

MUNIFICENT DONATION.—James Lenox, Esq., of New York, has presented to the New York Historical Society, thirteen of the sculptured marbles from Nineveh, which cost \$3000. The Society passed a very complimentary vote of thanks to the donor, and requested him to sit for his portrait, to be placed among those of their distinguished benefactors.

ANTIQUITIES FROM CARTHAGE.—A vessel has just arrived bearing for the British Museum 100 cases of antiquities from Halicarnassus and Cnidus, a further result of the excavation at those places by Mr. Charles Newton, the British vice consul at Mytilene. Also about fifty cases filled with similar treasures from Carthage. Amongst those from Cnidus is a gigantic lion of Parian marble, in a crouching attitude, measuring ten feet in length by six in height, and weighing eight tons.

THE TESTIMONY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

INTRODUCTION.

We believe it to be the duty of the church, as a faithful witness for the truth, to exhibit, plainly and explicitly, all the principles of her profession, in a published creed or confession. A simple acknowledgment of the Scriptures as the word of God, and the only rule of faith and practice is not sufficient, while there are multitudes professing such a belief in the Scriptures, whose principles are grossly heretical, and subversive of the doctrines of our holy religion. It must therefore be evident to every one who duly considers the matter, that the church of Christ cannot maintain her high character as a witness of Jesus Christ, nor deal honestly and faithfully with those who are outside of her pale, without such a clear and unequivocal statement of those principles which she is bound by the word of God to maintain and propagate.

This course the church of Christ has pursued, with a greater or less degree of faithfulness, in all periods of her history. It particularly characterized the witnesses for the truth at the time of the Reformation, and has ever been eminently blessed by God, as a means of preserving the truth, and transmitting it to future generations.

Upon this principle, our reforming forefathers, in Great Britain, were enabled to act with a high degree of faithfulness, and that, too, under peculiar trials and difficulties. To them we are indebted for that venerable document called the Confession of Faith, which constitutes the symbol of the faith of the Presbyterian family in this country and in Great Britain.

To these Westminster standards, (including the Confession of Faith, Catechisms, Larger and Shorter—the Form of Presbyterian Church Government, and Directory for the Public Worship of God,) we, as a church, declare our adherence, as containing a true exhibition of our faith as a branch of the church of Christ. In making this declaration of adherence, we are not to be understood as giving an unqualified approbation of the principles respecting the power of the civil magistrate, as they are set forth in chap. 20th, sec. 4th; chap. 23d, sec. 3d; chap. 31st, sec. 2d, of the Westminster Confession. The language there employed has been variously interpreted, and by many thought to be inconsistent with that “liberty of conscience” and that “distinct government in the hands of church officers” which the Confession itself recognises. For this reason, we have deemed it a duty, without passing any judicial opinion in relation to the meaning of these parts of the Confession, to exhibit, in a parallel column, the acknowledged doctrine of the church*—leaving it to every reader to form his own opinion as to the agreement or disagreement between the views thus set forth. This course we have been led to adopt, from a desire to avoid doing violence to that feeling of veneration, which all true Presbyterians cherish for this standard of faith to which the church, under God, is so much indebted; and, at the same time, to discharge a duty that is resting upon us, to exhibit clearly and fully what we believe to be the principles of divine truth on this subject. If we are here agreed, a

* For this see the Appendix.

difference of opinion, as to the import of the language employed in the Confession, ought not to affect Christian union and communion.

We have said, that it is the duty of the church, to exhibit, plainly and explicitly, all the principles of her profession, in a published creed or confession. This duty was discharged with a high degree of faithfulness by the framers of the Westminster Confession. It should, however, not be forgotten, that the church of God, while "holding fast that whereunto she has attained," should also strive to be making progress in the attainment of divine truth. If it be the duty of Christians, in their individual capacity, to "press forward" towards perfection, it must certainly be the duty of the church, in her associated and collective capacity, to do the same thing; and having made additional attainments, to declare her belief in them, and her adherence to them as a part of "the testimony of Jesus." It is only by doing so, that she can fully accomplish her mission in the world, and faithfully carry out the injunction of her ascended Lord, *to teach all things whatsoever he has commanded her.*

Under a solemn conviction of our duty, in this respect, we, as a church, have, in the following document, set forth our views on certain points, which were either not *distinctly* introduced into the Confession of Faith by its framers, or not exhibited with that fulness and explicitness, which the circumstances of the church, the times in which we live, and the views and practices of those around us, demand of us as witnesses for the truth. The articles, set forth by us in the following Testimony, Psalmody, Communion, Slaveholding, Secret Societies, and Covenanting, may be regarded as specially referring to this class of subjects, and might therefore very properly be introduced into the body of our Confession of Faith. It may, however, be most convenient for the present, that they appear in this Testimony.

As all the principles of our profession are set forth in the Westminster Confession of Faith, and in the Articles on the subjects just referred to, (which Articles may be said, in a peculiar manner, to distinguish our profession from some of the churches in this country, whose recognised symbol of faith is the Westminster Confession,) it may appear to some, that a further exhibition of truth is unnecessary. Such would be the case, if all who profess an adherence to this Confession received it in its genuine sense, and maintained it by the faithful exercise of discipline, and by their writings and public ministrations. It is, however, to be lamented, that this is far from being always done by those from whom it might be expected. We would be sorry to make a representation more unfavourable than the facts of the case would justify, and we desire not to be unmindful of any manifestations of faithfulness on the part of those Presbyterian churches from which we are in a state of separation. We love them for the sake of the truth we hold in common. Yet, faithfulness to our Divine Master, and love to our brethren, whom we desire to see, not only professing, but *walking in the truth*, require us solemnly to testify against some of the more serious departures from the Confession of Faith, with which many, particularly in this land, are chargeable. In doing this, we cannot be justly regarded as attaching a disproportionate importance to these points. The fact that we have brought them prominently to view has arisen mainly from the circumstances just mentioned, which,

we think, attach to them the character of the "present truth," in which it becomes us to be "established." We believe that when the principles set forth in the creed or confession of a church are assailed, misrepresented, or thrown into the shade, it becomes the duty of the church, to declare, explain and defend these principles, by the emission of a distinctive testimony. On this principle, those who have, from time to time, felt it to be their duty to secede from the Church of Scotland, and those who have maintained a separate ecclesiastical organization from the two great divisions in this country, known by the name of Presbyterian, have acted in one form or another, and we believe that there are still sufficient causes for the performance of this duty. Such a testimony, although containing the same principles which have been already embraced in the church's confession, is certainly well calculated to bring out clearly before the mind, the principles of that confession from which there have been departures, and thus serve, with the blessing of God, to revive a love for them in the hearts of those who profess them, and thereby secure their faithful maintenance on the part of all concerned. Nor can such a course be regarded as opposed to a spirit of union and brotherly love, or a desire for union among those who profess an adherence to the same standard of faith. On the contrary, we believe it to be the dictate of love, and directly calculated, by the blessing of God, to secure an intelligent and cordial union among all those who are the true friends of our common Confession.

Deeply impressed with this fact, and sensible of the solemn responsibilities of our position as a Presbyterian church, in a state of separation from other Presbyterian churches, particularly in this land, and animated, as we trust, by an ardent desire to maintain and promote the purity of the Lord's house in doctrine, worship, discipline and government, and in subordination to this, the unity of the church of Christ, we hereby, in the name of the great Head of the church, publish to the world, this, our Testimony; beseeching all those into whose hands it may fall, and especially all the friends of the Westminster Confession of Faith, to give it their serious and prayerful consideration.

An adherence to the Westminster standards before referred to, and to the Declarations contained in the following testimony, will be required of those seeking communion with us. An assent to the argumentation and illustration under each Declaration, cannot, with propriety, be demanded as a term of communion, but these parts may be useful as a guide to the meaning of the Declaration.

ARTICLE I.—OF THE PLENARY INSPIRATION OF THE SCRIPTURES.

DECLARATION.—*We declare*, That God has not only in the Scriptures of the Old and New Testaments made a revelation of his will to man, as the only rule of faith and practice, but that these Scriptures, viewed as a revelation from God, are in every part the inspired word of God, and that this inspiration extends to the language, as well as to the sentiments which they express.

ARTICLE II.—OF THE ETERNAL SONSHIP OF CHRIST.

DECLARATION.—*We declare*, That our Lord Jesus Christ is not only true and supreme God, being one in essence with the Father, but also the Son of God in respect of his natural, necessary, and eternal relation to the Father.

ARTICLE III.—OF THE COVENANT OF WORKS.

DECLARATION.—*We declare*, That God having created man in a state of perfect holiness, and in possession of a perfect ability to obey him in all things, did enter into a covenant with him, in which covenant Adam was the representative of all his natural posterity, so that in him they were to stand or fall as he stood or fell.

ARTICLE IV.—OF THE FALL OF MAN, AND HIS PRESENT INABILITY.

DECLARATION.—*We declare*, That our first parents did, by their breach of covenant with God, subject themselves to his eternal wrath, and bring themselves into such a state of depravity as to be wholly inclined to sin, and altogether unable, by their own power, to perform a single act of acceptable obedience to God; and that all their natural posterity, in virtue of their representation in the covenant are born into the world in the same state of guilt, depravity, and inability, and in this state will continue until delivered therefrom by the grace and righteousness of the Lord Jesus Christ.

ARTICLE V.—OF THE NATURE AND EXTENT OF THE ATONEMENT.

DECLARATION.—*We declare*, That our Lord Jesus Christ did, by the appointment of the Father, and by his own gracious and voluntary act, place himself in the room of a definite number, who were chosen in him before the foundation of the world; so that he was their true and proper legal Surety; and as such, did, in their behalf, satisfy the justice of God, and answer all the demands which the law had against them, and thereby infallibly obtain for them eternal redemption.

ARTICLE VI.—OF IMPUTED RIGHTEOUSNESS.

DECLARATION.—*We declare*, That in justification there is an imputation to the believer of that righteousness, or satisfaction and obedience which the Lord Jesus Christ, as the surety of his people, rendered to the law; and that it is only on the ground of this imputed righteousness, that his sins are pardoned, and his person accepted in the sight of God.

ARTICLE VII.—OF THE GOSPEL OFFER.

DECLARATION.—*We declare*, That the gospel, taken in its strict and proper sense, as distinguished from the law, is a revelation of grace to sinners as such; and that it contains a free and unconditional offer and grant of salvation through Christ, to all who hear it, whatever may be their character or condition.

ARTICLE VIII.—OF SAVING FAITH.

DECLARATION.—*We declare*, That in true and saving faith there is not merely an assent of the mind to the proposition that the Lord Jesus Christ is the Saviour of sinners; but also a cordial reception and appropriation of him by the sinner as his Saviour, with an accompanying persuasion or assurance corresponding to the degree or strength of his faith, that he shall be saved by him; which appropriation and persuasion are founded solely upon the free and unconditional, and unlimited offer of Christ and salvation in him, which God makes in the gospel, to sinners of mankind.

ARTICLE IX.—OF EVANGELICAL REPENTANCE.

DECLARATION.—*We declare*, That that repentance which is a saving

grace, is one of the fruits of a justifying faith; and, of course, cannot be regarded as a ground of the sinner's pardon, or as necessary to qualify him for coming to Christ.

ARTICLE XI.—OF THE BELIEVER'S DELIVERANCE FROM THE LAW AS A COVENANT.

DECLARATION.—*We declare*, That although the moral law is of perpetual obligation, and consequently does and ever will bind the believer as a rule of life, yet, as a covenant, he is by his justification through Christ, completely and for ever set free from it, both as to its commanding and condemning power, and consequently not required to yield obedience to it as a condition of life and salvation.

ARTICLE XI.—OF THE WORK OF THE HOLY SPIRIT.

DECLARATION.—*We declare*, That the Holy Spirit, the third person of the Trinity, does, by a direct operation accompanying the word, so act upon the soul as to quicken, regenerate, and sanctify it; and that without this direct operation the soul would have no ability to perceive, in a saving manner, the truths of God's word, or yield to the motives which it presents.

ARTICLE XII.—OF THE HEADSHIP OF CHRIST.

DECLARATION.—*We declare*, That our Lord Jesus Christ, besides the dominion which belongs to him as God, has, as our God-man Mediator, a twofold dominion, with which he has been invested by the Father as the reward of his sufferings. These are a dominion over the church, of which he is the living Head and Lawgiver, and the source of all that Divine influence and authority by which she is sustained and governed; and also a dominion over all created persons and things, which is exercised by him in subserviency to the manifestations of God's glory in the system of redemption, and the interests of his church.

ARTICLE XIII.—OF THE SUPREMACY OF GOD'S LAW.

DECLARATION.—*We declare*, That the law of God, as written upon the heart of man, and as set forth in the Scriptures of the Old and New Testaments, is supreme in its authority and obligations; and that where the commands of the church or state are in conflict with the commands of this law, we are to obey God rather than man.

ARTICLE XIV.—OF SLAVEHOLDING.

DECLARATION.—*We declare*, That slaveholding—that is, the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, and subject to be bought and sold—is a violation of the law of God, and contrary both to the letter and spirit of Christianity.

ARTICLE XV.—OF SECRET SOCIETIES.

DECLARATION.—*We declare*, That all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations.

ARTICLE XVI.—OF COMMUNION.

DECLARATION.—*We declare*, That the church should not extend

communion in sealing ordinances, to those who refuse adherence to her profession, or subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession that she makes; nor should communion in any ordinance of worship be held under such circumstances as would be inconsistent with the keeping of these ordinances pure and entire, or so as to give countenance to any corruption of the doctrines and institutions of Christ.

ARTICLE XVII.—OF COVENANTING.

DECLARATION.—*We declare*, That public social covenanting is a moral duty, the observance of which is not required at stated times, but on extraordinary occasions, as the providence of God, and the circumstances of the church may indicate. It is seasonable in times of great danger to the church—in times of exposure to backsliding—or in times of reformation, when the church is returning to God from a state of backsliding. When the church has entered into such covenant transactions, they continue to bind posterity faithfully to adhere to and prosecute the grand object for which such engagements have been entered into.

ARTICLE XVIII.—OF PSALMODY.

DECLARATION.—*We declare*, That it is the will of God that the songs contained in the book of Psalms, be sung in his worship, both public and private, to the end of the world; and in singing God's praise, these songs should be employed to the exclusion of the devotional compositions of uninspired men.

(To be continued.)

THE MISSION TO THE JEWS.

Hitherto, and until the last thirty years, the study of the Holy Scriptures has been to the Israelite a name, and not a reality. Its portions have been read in public in the synagogue, but the whole Bible, itself, has not been perused by the Jew. He has now begun to seek, and will increasingly hearken unto the Lord, and unto the voice of the Lord alone, to keep his statutes and commandments written in the book of the law. The alteration is from the Rabbinical religion of the Israelite since the temple was lost, to the ancient Christianity of the Jewish religion, before the temple was built by Cyrus.

The law and the prophets are teachers, whose religion is a spiritual union of the soul with God. At present and since the dispersion, the Rabbinism of human comments, and traditions, like the popery of true Christianity, has usurped the mind, the religious hopes and study of the Israelite. But in his primary conversion, the essential virtue of a pure protest against the Papists of the Temple, will be asserted by them, as it has been maintained by us, against the Romanists of the Christian church. "Thine ears shall hear a word, thine eyes shall see thy teachers." An examination of their religious system will take place. In searching for God, there is no place where his real nature can be discovered but in the Scriptures; "by the river of waters in a straight way God will cause them to walk," and there is no water of life but in the Bible. "They that dwell under his shadow, shall return;" nor can the lineaments of his mind be discovered, but in the volume of inspiration; a change in the mode of instruction must arise,

and words will be taken in turning to the Lord, the voice of their lips, the works of their hands, the rejection of their backsliding, the righteousness of God and not their own, and His compassion which subdues all their iniquities and casts all their sins into the depths of the sea; the diligent obedience to the voice of the Lord alone, which can only be heard authoritatively in the Scriptures, will replace their modern system of teaching religion, which has been adopted to deceive the Jewish nation, and this must carry them far beyond their anticipations, leading them up by a gradual ascent to those spiritual heights, where, as the great legislator from another Pisgah, they shall see the place, and plains, and streams of living waters in the promised land of Messiah, and thus the Old Testament will become to them as the portal of the New; and this becomes manifest more and more, as the work of missions progresses among the lost sheep of the house of Israel.

The month just ending may be numbered among the annals of new interest.

First, the demand for the Holy Scriptures in the progress of this mission, is evident to all who have been watching our movements, and who have read our monthly journals, such as have appeared in the Banner. This, then, is the first and most important step to the Israelite, in order to comply with the Saviour's injunction, search the Scriptures, John v. 39; for who, from among Christians, could, for a moment, entertain any hope toward an Israelite, unless they should at once investigate the claims of Jesus Christ foreshadowed in Moses, the Psalms and the Prophets; and as if some Christians had already become impatient about its success to follow the missionary labours. Some, as we are informed, have been anxiously inquiring,—What is Mr. Bonhomme doing among the Israelites? To such we would answer,—if they would but read his reports, they would at least obtain some information about the progress of this work; others have still gone further, by inquiring,—How many Israelites have you converted? To such we would reply,—“Not one,” nor do I ever anticipate to convert a solitary soul. Christ did not send me to convert Jews, but to preach his gospel unto them, which is the power of God unto salvation to the Jew first, and also the Greek, for it is neither “by might nor by power,” but by my Spirit, saith Jehovah. Duties are ours, events are God's, so that it is neither Paul nor Apollos, but Jehovah who giveth the increase.

We would affirm, however, to our inquiring friends, that the Lord has made already his promise more than good, by bringing one of a family, and two of a city to the Saviour of men. Nor does the husbandman anticipate to reap the harvest before he has employed the agency God requires, and after all, he is exposed to have his expectations blasted in a thousand ways, after the tender blade makes its appearance, and even while the grain is in the ear. It is enough for me to know that our earnest and fruitful labours will be blessed in due time, if we faint not.

In fact, while Christians find fault with the Jews for not believing the Gospel, they do not remember that, seldom a prayer is offered up, and scarcely any effort is made on their behalf; and as for sympathy for the oppressed Jews, we know but too well that if there

be any, it is but among the few where it is to be found. When my labours commenced in this city, almost an entire destitution of the Scriptures was prevalent among the vast multitudes; in fact a very few Israelites possessed even the five Books of Moses; but now this is changed: for over 600 copies of God's Holy Word—both Old and New Testament, have been introduced into their families and schools.

The Bible has, in numbers of instances, been instrumental in the hand of God to be blessed to many an Israelite, and a general thirst is thus manifested among all classes. The month just terminating enables me to report a distribution of 50 copies in five languages. Constant opportunities the Lord has afforded me in my own dwelling until late at night to be visited by all classes. One, a Jewish Rabbi, and another an officiating priest, received each, the New Testament. Another Rabbi on whom I called, also received the New Testament in the Hebrew language. Jewish boys come to my house every Saturday afternoon to receive religious instruction, and asking for copies of the Holy Scriptures. Another means, which in the use of it, is calculated to operate well, i. e., the relief given to poor Jews. While relieving the wants of their bodies, I have also an opportunity to preach the gospel unto them, and this month has given me many a chance to present Christ to this class of Israelites also.

Thus if any among our friends should become impatient, on account of the slow progress in this great and difficult undertaking, they must not blame the missionary for it, who endeavours to discharge his duties in the fear of God and good faith. These remarks we hope will tend to earnest prayer to God, and to sympathy towards the missionary, and to patient waiting for the Spirit of God to seal the truth upon the hearts of the thousands in this city of the house of Israel. Although those who begin for the first time to care for the welfare of individual Jews, are likely to fall into the error we have mentioned, a little experience will usually suffice to moderate expectation on the one hand, and on the other to enable any one to form a more just estimate of the trials and difficulties which Jewish inquirers have to struggle against.

The whole number of copies of Scriptures distributed during this month, in five languages, amounts to 55, and pages of tracts 734, and 2 books, all of which is respectfully submitted. S. BONHOMME.

Philadelphia, November 30th, 1858.

To the Executive Committee of the Board of Domestic Missions of the Reformed Presbyterian Church of North America.

THE CLAIMS OF ENGLAND UPON THE PRESBYTERIAN CHURCHES OF SCOTLAND AND IRELAND.

(COMMUNICATED BY THE REV. JOHN DODD, NEWRY.)

England has been the battle-ground of British Presbyterianism. The "pith of the old Puritans" was put forth on behalf of the reasonable and Scriptural influence of the people in the Church, as well as for their power in the State. The power of the people in civil courts, in opposition to hereditary despots, and the rights of the people in ecclesiastical courts, in opposition to irresponsible prelates: these were the two pillars—standing on the same rock, indissolubly grappled to-

gether, and mutually defending each other—on which the early Puritans began to build the temple of the English Reformation. Constitutionalism in the State, and Presbyterianism in the Church, were cognate principles, springing from the same source, and gathering around them the same devoted supporters. “No bishop—no king,” said James I., when he felt the rising power of our Covenanting and Puritan forefathers, and when he saw that, although they would fight for the Monarchy itself, they would have *no such king as he was*.

And English Puritanism, of the true Presbyterian type, consolidated our Constitution, and in such a trial as the world never witnessed, won the battle of our civil and religious liberties. No extravagant, disjointed sect was it, but a mighty phalanx of mighty men, of whom the world was not worthy, and whose principles that world can hardly retain, after being wrought out and bequeathed to it! “For the authority of law,” says Lord Macaulay, “for the security of property, for the peace of our streets, for the happiness of our homes, our gratitude is due, under Him who raises and pulls down nations at His pleasure, to the Long Parliament, to the Convention, and to William, Prince of Orange.” The design of the Long Parliament was largely completed in 1688. Thus is the character of our Reforming fathers of the Church of England vindicated. And we accept the tribute of the historian to their principles and memories. As the sun of heaven takes the mists and clouds that have obscured him through the day, and converts them into a golden couch upon which he sinks into glory in the West, so have these men of God done with the calumnies of this life as they passed away into a brighter and a better world.

Thy way to God commit—Him trust—
It bring to pass shall He.
*And He thy brightness shall bring forth
Like noontide of the day!*

Thanks, noble Baron! for the vindication of an ancestry whose faith thou hast forsaken! They *did* establish our civil freedom, and if men had been as anxious about their souls as about their bodies—as tenacious of spiritual rights as of temporal ones—they would have established the religious liberty of the people too. Alas! the man who fights to the death for his civil freedom too often gives the keeping of his soul and all its concerns into the hands of the highest bidder for it, and *that* is the reason why ecclesiastical tyrannies remain untouched when political ones are smitten to the ground. Men do not know and will not learn that true liberty begins in the Church, and that he alone is the freeman, whom THE TRUTH makes free. In our own day, how stupidly do Neapolitans, Italians, and Frenchmen, contend for civil liberty, and yet grovel in the dust before spiritual despots. “The freedom of the soul is the soul of freedom.” The primitive Puritans saw the relation of the two pillars—we speak of the civil one and the religious one. The one they built by their labours and cemented with their blood. Of the melancholy effects of their failure (from no fault of theirs) in rearing the other in their Church we have seen a little. We are destined, I fear, to see a great deal more. The Puseyism of England is the judgment of God for the treatment of its Puritanism, and the country’s sin is now mirrored in its suffering!

Thus do British Protestants, of the Presbyterian type, claim affinity

with the first Reformers of the Church of England. Had these men not been crushed by the most revolting tyrannies, they would undoubtedly have formed their church government after the model of the French Reformed, the Swiss, the Dutch, and the Scotch Churches.

And thus the true origin of English Presbyterianism is to be found, according to M'Crie, not in Dissent, "but in the early Church of England itself." We claim the fathers of the Anglican Church as our fathers—her martyred bishops as our bishops. The Confession of Faith which we subscribe, the Catechisms which we teach our children, the discipline which we exercise, and the very metre Psalms which we sing in public worship, *we owe to the ordained clergy of the Church of England.*" We are the legitimate representatives of her early Reformers, who, but for the coercion of the civil power, would have fashioned her polity according to the pattern in the mount of God's Word, instead of yielding to king-craft at home, and imitating Popish hierarchies abroad; and we, as they did, "*look not for the demolition, but the REFORMATION of the Church of England.*"

A question or two, after this brief statement, will arise in intelligent minds, and must be answered. How did Presbyterianism come to be so extinguished in England?—what would have been the consequences if it had triumphed?—and what is the present duty of its friends throughout the United Kingdom? I. How has it come to pass, that Presbyterianism, after claiming the homage of the early English Reformers—preponderating for a long time in the English Parliament, and being at one time almost established as the national church—how was it so effectually suppressed in the country? Let me answer this question in the Irish fashion, by asking another—How was Protestantism in the 16th century all but extinguished in France? The massacre of St. Bartholomew, the revolution of the Edict of Nantz, the confiscations, imprisonments, butcheries, and banishments that characterized that bloody period, tell. The leaders of the people were cut off, and weakness and errors were then necessarily felt among the members. Then, as Protestantism almost perished in France—and as Christianity itself has been extinguished, where the Seven Churches of Asia Minor once flourished, so has Presbyterianism been overthrown in England, by the foulest persecution in the first place, and by fatal error in the second. Long and nobly did the Puritans stand up "for their faith and their fire-sides;" and when, at last, they fell, under trials that would have crushed any people (and but for the merciful interposition of God in the advent of William, Prince of Orange, would soon, in all likelihood, have crushed Scotland itself,) they fell like a wave of old ocean, exhausted by the very effort to heave our liberties ashore! English Presbyterianism absolutely lost its own life in giving life to the liberty of the country. We accept the dispensation of God regarding it; but we do not cease to believe in its adaptation to England, any more than in the adaptation of Protestantism to sunny France, or of Christianity itself to the plains of Asia Minor.

II. What would have been the consequence to the nation if the primitive Puritanism of England had triumphed?—Oh, we would then have had no unnatural rebellion against the throne. No Marston Moor, or Naseby would have been fought. No Royal, wretched victim would have been offered up at Whitehall! Roundheads and cava-

liers would never have met in mortal conflict. The principles of the early Puritans would have prevented all, and yet secured the object sought. Even after being defeated, for the time, by the extravagance of injudicious friends, these principles have been strong enough to achieve mighty things in the land. Driven from England for a time, they laid the foundation of the great Republic of the West. Returning upon the old country, they have forced its greatness upon it. They are revolutionizing the world, and a terror to every tyranny upon it. Oh, from what horrible atrocities would the early triumph of these principles have saved the country; and how useless it was to oppose them, for they have triumphed at the last! They are now, at least in one respect, the dominant principles of the land that persecuted them!

Then, as regards the Church—Why, if the first contests of our English Reformers had been successful, no “Popish dregs,” as Knox calls them, would ever have troubled the Protestantism of England. Thoroughly eradicated as these “dregs” were in Scotland, no Puseyism would ever have appeared among the ministry; no “priests,” or “altars,” or “confessions,” would ever have been seen in the Churches; no desertion, by hundreds, of the clergy and aristocracy would ever have been boasted of by the Church of Rome. Oh, for the Protestantism of the early Puritans! But *they* were excluded from the ministry of the Church of England, and Puseyites, by thousands, are now allowed to remain, eating the bread of a Protestant Church, and doing the work of a Popish one! Such would not have been the case under the regimen of the old Puritans. It would have been the Protestantism of Scotland seen in England, without a desertion, and without a shadow of turning!

III. What is the duty of British Presbyterians to the representatives of the early English Church?—It consists, we conceive, in three things. In the first place, *to promote a union among the different Presbyterian Churches in England.* This is the want of wants. Until this be accomplished, nothing great or national can be attempted. I would as soon expect a few non-commissioned officers and lance-corporals, without leaders, and without unity of action, to fight the armies of the Czar, as a number of dissociated and rival congregations to accomplish any thing great for the Protestantism or evangelization of England. Let the different churches which have their representatives in that land be implored to consider this, to leave ecclesiastical jealousies and national peculiarities at home, and to stand up for the idea of the Westminster Assembly—a grand IMPERIAL PRESBYTERIANISM, not for Ulster, or for North Britain, but for the United Kingdom! Why should there not be a General Assembly of the Presbyterian Church in England, seizing at once the large garrison and commercial capitals of the country, and, by a powerful central press at London, influencing the educational and social questions of the day? And now, when Presbyterianism is united in Ireland, when it is gathering itself into unity and power in Canada and Australia, when the loud cry of the world is for the pure Protestantism, the vigorous evangelism, the civil and religious liberties which it gives, is it only at the headquarters of the world’s power that our Church is to be without power?

Look what might be effected in England.

There are in reality at the present time four Synods in England—

	Congregations.
1. Established Church of Scotland, say	20
2. English Synod,	100
3. United Presbyterian Church of Scotland,	65
4. Welsh Calvinistic Church (consisting of two supreme courts, twelve inferior ones—having a General Conference once a year—and including all its societies and mission stations,) say	700
Total,	885

to be consolidated into a General Assembly of the land, holding the same faith, submitting to the same discipline, and, in all essentials of Christianity, *already one!* Add to this, that there are hundreds of little dissenting interests of various kinds—worn out by their jealousies and contentions—which would at once be associated, and who then can doubt but that our constitutional Presbyterianism, holding the balance betwixt Democracy on the one hand, and Prelacy on the other, would be able to unfurl its banner throughout the length and breadth of the land. Oh! that God would raise up some great man for this great work!

(2.) The English Presbyterian Church should be helped at present to occupy the great cities of the land. Cardinal Wiseman leads the way in ecclesiastical tactics and general diplomacy. The “silly people” of a purer faith would do well to follow his example. He sees the importance of occupying England. I have lately seen—last autumn in the north of England, and a few months since in the south of England—what may be done by ourselves in this respect, and cordially subscribe to the statement of an experienced brother minister, that “there is not a town of 20,000 inhabitants in all England in which we might not plant a church to-morrow.” Bristol is already occupied by our brethren of the United Presbyterian Church. Plymouth will soon be an important citadel for the West country. Southampton is radiating its influence not to the South only, but to the utmost extremities of our colonies. Portsmouth is admirably occupied, and will soon be the garrison Church of the South of England; while Brighton is fast recovering its position, and holding out hopes of great prosperity. There wants nothing but right-hearted missionary men, and we may occupy the country from Land’s End to the Tweed. Some, indeed, say that Presbyterianism is not the system for England. We could understand this if they said *Irishism* was not the system, and *Scotchism* was not the system, for England; for England has beaten both Ireland and Scotland, and in manners, language, civil polity, and military power, beats them still; but, to say that England, where Presbyterianism was so nobly defended at the first—where its exact counterpart in the state is so deeply cherished still—and where the people this moment are absolutely demanding a balance of power which it gives—to say that England is not the land for constitutional Church government, is simply a libel upon England as well as upon our Church. The land of the Puritans is still the land for the Puritan faith and the

Puritan polity; and let the Presbyterian Churches of Scotland and Ireland help now in demonstrating that it is so.

(3.) A closer fraternal intercourse should be established betwixt the Presbyterian Churches of Ireland and Scotland and the Presbyterian Church of England. We must regard the Presbyterian Church in England as one, even if its different sections do not allow us to style them so. There should be an exchange, not of speeches merely once a year, but of pulpits, of visits, of deputations. Oh, surely it would be a fair outlay of missionary money and of missionary labour to organize congregations, and, I might almost say, Presbyteries, in the South of England at present, where without any new language to be learned, or any hostile tribes or Governments to be braved, or unhealthy climates to be risked, or delay or expense to be encountered, we might erect again not only the primitive Puritanism of our Reforming fathers, but what is of infinitely more value, after all, than any form of Church government—the gracious kingdom of our Lord and Saviour Jesus Christ. Now is the time, when we are all but invited by our evangelical brethren of some of the Dissenting communions (and in whose Christian excellence we can so thoroughly rejoice,) now is the time to show unto them “a more excellent way of Church polity,” and one which, while holding their own faith, prevents the tyranny of any, and secures the liberty of all! And now is the time, when a rampant Popery is showing its crosses and its “confessions” in high quarters, to declare afresh our affinity with the noble men who sought, “not the demolition, but the reformation of the Church of England,”—to vindicate their characters, and take a noble revenge for their sufferings, and to raise once more the battle-cry of William, Prince of Orange—“THE PROTESTANT RELIGION, AND THE LIBERTIES OF ENGLAND!” We must—we must declare what our Church *once was* in England—and what our Church *would have done* for England—and what, by the grace of God our Church *could still do* for England. And now—oh, surely NOW is the time to declare it! Amen. In the language of the great Edward Irving, “May God make us worthy of our forefathers!”

Poetry.

LINES WRITTEN ON THE EVE OF DEPARTURE FROM AMERICA.

From Erin's beauteous isle I came,
To visit Western climes;
To mark the customs of the age,
The people, and the times.

And do you ask what I have seen,
When roaming far abroad;
What worthy to be told at home,
Of all the paths I trod?

I answer—Bright and fair the land,
From despotism free;
And blessings richer yet await
This land of liberty.

The hearts of parents fill with joy,
 And swell with conscious pride,
 To see their children walk in truth,
 With wisdom for their guide.

So may the parent lands rejoice,
 That gave these children birth;
 Who spread throughout the Western world,
 And cover all the earth.

Their sons are generous and brave—
 Their daughters full of grace;
 Fit objects of esteem and love—
 A truly noble race.

The forests bend before the axe,
 And yield their ancient reign;
 New fields are opening to the plough,
 New cities deck the plain.

The hum of commerce meets the ear,
 From morn till setting sun;
 The busy tribes both far and near,
 The race for riches run.

Fair science lifts her torch on high,
 Its brightness to increase;
 And wisdom points to youth the way
 Of pleasantness and peace.

Crowds hasten to the house of prayer,
 And praise their lips employ;
 While heralds of the cross proclaim
 Glad tidings of great joy.

Where'er the stranger turns his steps,
 The doors are open wide;
 And still the hospitable board
 For all his wants provide.

And warm affection's sacred glow
 Burns bright within the heart,
 And overflowing kindness seeks
 What pleasure to impart.

May peace and plenty ever bless
 Columbia's favoured land;
 Exalted high by righteousness,
 May it conspicuous stand.

Led by the social light that beams
 From inspiration's page;
 Firm let the Word of God be held,
 Tho' impious zealots rage.

Thus may this mighty people be
 An instrument for good;
 Thus may the Gospel be preserved
 From superstition's flood.

To new and ever widening fields,
 The teeming millions fly;
 And guide most sure for weal or wo,
 This world's great destiny.

Oh! hasten then the glorious time,
 When Christ shall reign alone,
 And all the nations of the earth,
 Be blended into one.

And now the gallant vessel waits—
 The crested billows swell—
 Soft gales will waft me to my home,
 Columbia, fare thee well.

Oft will my journeyings here recur,
 With pleasing memories fraught;
 This green spot on the map of life,
 Will never be forgot.

Soon will your fading shores, sweet land,
 Be hidden from my view,
 But never from my heart can fade,
 The kindness found in you.

Oh, may the friends so dear and loved,
 Who cheered the stranger's breast;
 All meet in a far better land—
 The kingdom of the blest. W. M.

CHRIST THE CENTRAL GLORY.

It is the glory of the world, that he who formed it dwelt on it; of the air, that he breathed it; of the sun, that it shone on him; of the ground, that it bare him; of the sea that he walked on it; of the elements, that they nourished him; of the waters, that they refreshed him; of us men, that he lived and died among us; yea, that he lived and died for us; that he assumed our flesh and blood, and carried it to the highest heavens, where it shines as the eternal ornament and wonder of the creation of God. It gives also a lustre to Providence. It is the chief event that adorns the records of time, and enlivens the history of the universe. It is the glory of the various great lines of Providence that they point to this as their centre; that they prepared the way for its coming; that, after its coming, they are subservient to the ends of it; though in a way indeed to us at present mysterious and unsearchable. Thus, we know that they either fulfil the promises of the crucified Jesus, or his threatenings; and show either the happiness of receiving him, or the misery of rejecting him.—*Maclaurin.*

THE TWO SERVICES.

“I know, with Newton, what the world can do, and what it cannot do,” said Hedley Vicars, a pious English officer, who perished in the war of the Crimea. “It cannot give or take away the peace of God in the soul. It cannot soothe the wounded conscience, or enable us to meet death with comfort. I have tried both services. For twenty years I lived under the yoke of sin. The retrospect of my past life is now miserable to me; yet, before I was taught by the Spirit of God, I thought and called it a life of *pleasure*. The very name, when applied to sin, now makes my heart sicken. Even then I could never enjoy reviewing the occupations of a single day; and, think you, my conscience was quiet? No, no. Bitter experience has taught me that there is ‘no peace for the wicked.’ Blessed be God! now I am pardoned and reconciled through the death of his Son. How happy is the Christian’s life when he has this assurance.”

Children's Department.

We have often thought of setting apart a page or two in the Banner for the children. As a class, we believe, in our churches, as in our periodicals, they are too much overlooked. And we are come to the conclusion to have a talk with them through the Banner, monthly, in original papers, or extracts. Every parent in the church, we think, will be pleased with such a course. We want contributions for the "Children's Department," and hope our ministers and members will embrace the privilege of speaking through the Banner to the children of the Church.—ED.

THE HIGHEST TITLE.

It is at times of no little use to be willing to learn a lesson from those who differ from us. Although in error in some points, they may in others afford us much which we may copy for our own profit. Now of the Jews you have often heard as of those who blindly refuse to listen to the call of the Saviour, and who will not confess him to be their Lord and King. They deceive themselves also very much by adding to the Word of God, of which God said to their fathers, "Ye shall not add unto the Word, which I command you." But among the Jews there are at the present day, some who, unlike their brethren, will not receive what man has added to the Word of God, and who look to the Bible alone, as their guide and teacher. They are treated in a very cruel manner by the other Jews, but this they do not mind. They live apart by themselves, and while those around them give them different names, their own wish is to be called by the simple and beautiful title, "The children of the Bible." Is not this a blessed name, and ought it not to be our desire to seek and to deserve such a title as this?

Remember, however, that a name in itself is of very little matter. It is of use, if it stir us up to live always as by our very name we profess to do; it is hurtful if we are led to rest and depend upon it, and not rather to labour to deserve it. The Jews of old rested much on being the people of God, the children of the kingdom, but will they all be found in the number of those who shall at last enter into God's blessed kingdom above? Our Saviour has told us too plainly not; that while "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, the children of the kingdom shall be cast into outer darkness;" that is, many shall come from other nations, and sit down at the marriage supper of the Lamb, while many of those who profess to be the children of the kingdom shall be cast into outer darkness. May we not take warning, that it is not enough to be called by any name, however high and precious, unless we possess in our hearts those graces which the name implies.

What is the name by which you desire to be called, and in which you take most delight? You may wish to be "children of the Bible," not only in name, but in deed and in truth, to take that blessed volume as "a lamp unto your feet, and a light unto your path." You may wish to share in the blessings of those who are the true "children of the kingdom," and to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven. But what is the simple, scriptural title, which you would seek to wear and carry about, and in the spirit of which you would desire to live? Would it not be that highest of all names on earth, THE CHILDREN OF GOD? a name too lofty for any one to claim, yet one which God in infinite mercy gives to all who seek his blessing, and look to him alone for help and strength. It is the title of all who live mindful of their Christian name, that holy name given to them at their baptism, when their sponsors promised for them that they would "follow the example of their Saviour Christ, and be made like unto him."

But if you desire to be called by this high and heavenly name—if you are

indeed "the children of God by faith in Christ Jesus,"—there will be that dependence which is found for the most part in children: you will feel your own weakness, and look to God for strength; you will feel your own blindness, and look to God for light and teaching; you will feel that you cannot of yourself, take one step in safety, and you will look to God to guide you and make his way plain before you.

There will also be those affections towards God, which are found in the hearts of children towards an earthly parent. There will be love towards God, and all that belongs to God, all that bears the image of God; there will be reverence to all that is in any way connected with his honour or worship; there will be patience under his will, even if he call us to suffer much, because we know that it is a Father's hand and for our profit.

And there will be the hope of having, at some future time, a heavenly inheritance. If even now you are called to be the children of God, and to live and walk as his children, how much may you not expect when God gives you all that he has prepared for you in heaven! How much does he promise to give you, when he says of all who follow him, "If children, then heirs, heirs of God, and joint heirs together with Christ!"

Do not, then, think of your holy name as the children of God, without thinking of the trust, the affections, the hopes which the children of God cherish. Let these be seen in your daily life, so that all around may be led to confess that you are indeed walking as children of God. But, above all, pray day by day that your name may be written in the book of life, and that Christ may at last own you before the throne, saying, "Behold me, and the children whom God hath given me."—*From "Goads and Nails."*

THE WAVE-RIPPLE MARK.

On the east coast of Scotland, in Fifeshire, on the sea-shore between Anstruther and Crail, there is to be seen a "petrified forest." Part of the trunks of some eleven or twelve trees stand there, hard as the rock beside them, and lashed by the billows of many centuries.

Near those trees, which grew, and waved, and flourished ages ago, something, at first not so noticeable, attracted our attention.

On the surface of some of the slabs of red sandstone we distinctly saw impressions or undulations. These were the *wave-ripple marks*. Some bore, as it were, the trace of a rougher, and others of a gentler wave; but the ripple marks were very manifest. There lay those large blocks, like the leaves of a book with the handwriting of the great Creator imprinted on them; and at a subsequent period they had been tilted up by the arm of the Almighty.

Now, young friends, as we gazed on the imprints made by these ancient waves, and which had remained for centuries, we could not help thinking of another book—the Book of God's Remembrance.

God has a book of remembrance more enduring still than those rocks. In this book are written every thought, word, and action of your lives; and these words are more lasting than those marks on the rocks written by the hand of time.

On the shores of time, the record of your life is silently but surely being made up. God is writing down in the book of His remembrance the story of your lives. Every idle thought, every idle word, every idle act, is recorded there. Every sin is registered in that book.

Time will not, cannot, wear out that record. Your forgetfulness of your sin won't do this—all the influence of your friends won't do this—all the power of an angel can't do this. No created being can do this for you.

There is only one thing which will accomplish this, and that is the blood of Jesus Christ. "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 26.) The blood of Christ can put away your sin—it can cancel it—it can wipe it out—it can cause it to be forgotten for ever.

Dear reader, will you pray this prayer in faith,—*O Lamb of God, that takest away the sin of the world, take away my sin!*—*Children's Missionary Record of the Free Church.*

Church News.

ORDINATION AND INSTALLATION OF MR. A. THOMSON.

“Mr. Archibald Thomson, having accepted a unanimous call addressed to him by the United congregations of Second Goose River, and River Herbert, in connexion with the Northern Presbytery of the General Synod of the Reformed Presbyterian church, N. A., the commission of Presbytery appointed to attend to the business, proceeded according to order. Pursuant to appointment, the commission met at Amherst, Nov. 15th, 1858, to hear the piece of trial assigned to the candidate. Mr. Thomson having delivered, with approval, a popular sermon, it was resolved that his ordination and installation be attended to, on the following day. On Tuesday, the 16th November, he was therefore solemnly set apart to the office of the Sacred Ministry of the Gospel. The sermon was preached by the Rev. Alexander Robinson, of Chimogue, N. B., from Matt. xxviii. 19, 20; and was an able exposition of the passage. The Rev. gentleman directed attention to the *Institution, design, and qualifications* of the Christian Ministry: Rev. Alex. Clarke presided, proposed the questions and offered the ordaining prayer. Mr. Clarke delivered the charge, which was a very powerful and appropriate one, to the newly ordained Minister, and to the people about to receive permanently his ministrations. The benediction at the close was pronounced by the Rev. Mr. Thomson.” The congregations thus auspiciously settled, formed, for the last 30 years, Mission Stations occupied by the Rev. Mr. Clarke. Amid many discouragements the people have continued steadfast, and have so increased that they are now in a position to obtain the pastoral oversight of their present young minister. Mr. Thomson received his collegiate education at the University of Glasgow, was a missionary for 4 years in that city, and was licensed to preach the gospel by the Northern Reformed Presbytery of N. A., at New York on the 22nd August, 1857. He enters on an interesting field of labour: the congregations under his care being more than 40 miles apart, the people came forward at an early period of his residence among them and purchased a horse for his travelling accommodations. Mr. Thomson has laboured, for the last 15 months, in the counties of Westminster and Cumberland, with much acceptance. He gives evidence of being an efficient and faithful successor to a zealous, highly gifted and successful predecessor. By the blessing of God, many have been added to the membership of the church, and in those extensive communities, white already to harvest, no doubt can be entertained but that the present cause will triumph over every obstacle:—

“O let thy priests be clothed, Lord,
With Truth and Righteousness;
And let all those that are thy saints
Shout loud for joyfulness.”

In the course of a few remarks on the past year, Mr. Thomson stated that during his voyage across the Atlantic, he met with a wealthy gentleman, from Philadelphia, who discouraged his emigrating to Nova Scotia, saying that so poor and miserable was the place, that he would be starved, but from the advanced and prosperous state of things, he was happy to say that he could perceive no indications of such a result.

W. T.

INSTALLATION OF REV. THOMAS JOHNSTON.

On the 15th of November, 1858, a Commission of the Pittsburgh Presbytery, consisting of Rev. John Douglas, D. D., Convener; Rev. A. M. Stewart, and Herman De Haven, John Dickey, John Fleming, elders, met in Pine Creek, for the purpose of installing Rev. Thomas Johnston over said congregation. Rev. A. M. Stewart preached the installation sermon from Ps. xl. 9;—theme,—*Christ the model preacher*. Dr. Douglas proposed the queries, offered the installation prayer, and charged the pastor; Reverend A. M. Stewart charged the people.

Rev. Thos. Johnston having lately acceded to the Reformed Presbyterian Church, came certified from the Philadelphia Presbytery, and thus enters with hopeful prospects on a very inviting field of labour. Pine Creek congregation, some fifteen miles north of Pittsburgh, and long under the pastoral care of Rev. T. C. Guthrie, D. D., is one of the best organized congregations in the Reformed Presbyterian church. May this excellent brother find himself fully at home in his new ecclesiastical connexion; and have long opened to him a wide door of usefulness in this field thus happily presented to him in the providence of God.

S.

MINUTE OF THE PITTSBURGH PRESBYTERY ON THE DEATH OF DR. BLACK.

“Whereas, it has pleased an all-wise Providence to remove from his field of labour and the scenes of earth, we trust, and believe, to the rewards and enjoyments of heaven, our beloved brother, Rev. Dr. Black:—therefore—

Resolved, 1. That as a Presbytery, we have lost in our departed brother, an able and efficient minister of the gospel, whose eminent talents, genial and cordial manners, unaffected, yet sincere piety, greatly endeared him to all the congregations under our care.

2. That we bow with resignation to this dispensation of Providence, feeling and believing that he has gone to a higher field of usefulness, and that, what has been our loss, has been his gain.

3. That we view this Providence, as a solemn call, to stand in our lot, and to do the work of the Lord, faithfully and earnestly, until we shall receive the call ourselves, to leave the scenes of earth, and go to the rewards of heaven.

4. That we deeply sympathize with the widow and the orphan children, in the loss which they have sustained, and commend them to the care and kindness of their covenant-keeping GOD.”

GEO. SCOTT, *Stated Clerk*.

RESOLUTIONS ON THE DEATH OF REV. DR. BLACK.

At a meeting of the congregation of the Reformed Presbyterian Church, Fairview, held Nov. 16th, 1858, the following resolutions were adopted:—

1. Resolved, that we have heard with unfeigned sorrow, of the decease of the Rev. Dr. Black, who, for nearly eighteen months past, discharged pastoral duties amongst us, and endeared himself to us and our families by his affectionate and social manners.

2. Resolved, that the whole church, as well as ourselves, have, in his death, lost an able minister of the gospel, and lucid expounder of Divine Truth.

3. Resolved, that we sincerely sympathize with his bereaved companion and children in their affliction.

4. Resolved, that a copy of these resolutions be forwarded to the family of the deceased, and also that they be published in the Banner of the Covenant.

N. J. McCORMICK, *Clerk.*

RESOLUTIONS OF PITTSBURGH PRESBYTERY IN REFERENCE TO THE SECOND REFORMED PRESBYTERIAN CHURCH, PITTSBURGH.

Resolved, 1st. That, as a Presbytery, we sympathize with the 2nd church, Pittsburgh, under the pastoral care of the Rev. A. M. Stewart, in its late trials, and with its efforts to maintain its regular standing, and connexion with the Reformed Presbyterian church.

2nd. That in the now weakened condition of the congregation, by a late disorderly effort at Union, and the consequent inability to meet pressing pecuniary embarrassments, we cordially and earnestly commend its interests to the benevolent members and friends of the Reformed Presbyterian Church, for pecuniary aid.

GEO. SCOTT, *Stated Clerk.*

Editorial.

THE REFORMED PRESBYTERIAN CHURCH AND UNION.

In the October and November numbers of the Banner, we reprinted several letters published in the United Presbyterian, as reported to that paper, on the action of our recent Synod, on the subject of Union. These letters were reprinted, not at the request of any one specially, but for various reasons in our own mind. 1st. We deemed it best that the Church at large, should know and read for herself, the various opinions of different men, on both sides of the question. 2nd. We believed that various reports would be given to those who had not seen the letters, (as was the case:) to correct this, they appeared in the Banner. 3d. To make some corrections of mis-statements contained in some of them. 4th. To prove to our readers still farther our own impartiality as an organ of the Church.

In this question, the Conductors of the Banner have no object of a personal or selfish kind, to accomplish. Their desire has been, and will be that the Church shall hear both sides, on this, and every other question of moment. Let it be understood, that a correspondent represents ONLY *himself*, in the views he may write of the action of any body, unless he write the language adopted by that body, as theirs. With some of that reported, we agree; with some of it, we do not. Let us give our opinion of Synod's action,—not *ex cathedra*, but simply as it impressed us. Another brother has presented his thoughts, in every syllable of which, we concur: he says, with regard to the letters referred to above, that the writers “have doubtless accurately presented their individual views of the matter quite correctly, but, as in matters of this kind, different persons will be actuated by different reasons; none of them have given the reason which induced me, and probably some others to vote for the postponement of action upon the documents forwarded to our Synod. Mine are—

“1st. The documents sent us from these respected bodies were somewhat incomplete and inconsistent with each other, doubtless owing to the press of business and the excitement inseparable from such an extraordinary occasion. We were informed by reliable witnesses, that the resolutions upon which the Union had been finally consummated, had been passed in both Synods, in the very same words. But the copy forwarded to us by the Associate Synod, differed from that forwarded by the Associate Reformed Synod. They had been cut from different newspapers, and it now appears that, by some accident, one of these copies contained the preamble as it appeared in one of the amendments which was under discussion before the final vote, and the other the preamble and resolutions as finally adopted. The conclusion to which this circumstance led me, and probably some other members of the committee, to whom they were submitted, was that there was still a misunderstanding between the parties, as to the nature and extent of the toleration granted in the preamble, and consequently as to whether the basis was to be really a term of communion or not. As we could not reconcile the verbal with the printed reports, nor the printed copies sent to us with each other, it was thought wise to wait for further information.

“2nd. Suppose a mistake, possible, however, and our verbal information correct, and the preamble passed, as it really was, as follows:

“‘It is agreed between the two churches, that the forbearance in love which is required by the law of God, will be exercised towards any brethren who may not be able fully to subscribe the standards of the United Church, while they do not determinedly oppose them, but follow the things which make for peace, and things wherewith one may edify another.’ A considerable number of us thought, and still think, that ‘a forbearance so entirely undefined, is in danger of being appropriated as if it were indefinite by designing and heretical men.’ Under such circumstances, and with such convictions, and these were not confined to members of the committee, to whom were referred the documents, for many members of Synod were just in the same position (we speak advisedly when we say many.) We cannot yet see with all the subsequent light thrown on this question, how Synod then,

could have acted otherwise than it did. Would it not have been more than the veriest childishness to have proceeded to any action farther than Synod did, while in actual ignorance of the terms on which the reported Union had been consummated? Was it a matter of so little importance—the breaking up of an ecclesiastical organization—that one inadvertent or ignorant step should be taken—or was the object to be accomplished so great, that it would have justified such a course? WE think not. And with reference to the “forbearance clause,” there was then, and still is, with some of us, doubts in regard to it. We believe it is not properly understood by many, in the churches by which it is adopted.

On the nature and extent of Christian forbearance, we believe there is largely an agreement of opinion between the United and Reformed Presbyterian Churches, but a wide difference between many of them, as that forbearance is expressed in the language of the adopting act of the United Presbyterian Church. We shall have some things to say on this, and other matters in this connexion, at another time, but we forbear at present,—simply saying now, that the question of Union is an important one, and deserves full and free thought, and earnest and candid discussion. Injury only will be obtained by the suppression of either of these, while no harm can come to the cause on either side, by their exercise.

THE TESTIMONY OF THE UNITED PRESBYTERIAN CHURCH.

We publish cheerfully, at the request of one of our ministers, who has forwarded it, the doctrinal part of the Testimony of the United Presbyterian Church. Should any person desire to see the arguments and illustrations, a copy of the entire, can easily be had through any of the ministers of the United Presbyterian Church. This is the first time this document has ever been requested to be published in our periodical. Had it been so done before, it should have been cordially attended to. We had no desire at any time, nor have we yet, to keep it from our readers. It will at once be recognised by those familiar with the churches which have adopted it, as an advance in the right direction, while some of our readers will no doubt wish, in some things, it had gone a little farther. It is not, however, like the laws of the “Medes and Persians.”

THE BANNER FOR 1859.

The present number commences another year, and volume of the Banner, and with it, we have a few words to say to our readers and contributors. For nearly thirty years, or since the organization of our Foreign Mission operations, our periodical has paid its monthly visits to its subscribers throughout the church. Originally much smaller in size, and under another name, issued by the present publisher, who has during all this time, given it his favour and support, having the charge of its money affairs, correspondence, &c., and this labour of love performed solely for the good of the cause for which the Banner is issued.

It was at first conducted by the publisher and a few friends of the First Church in this city, the late Rev. Dr. Samuel B. Wylie being throughout his life one of its largest contributors and firmest friends. As its friends and subscribers increased, it was enlarged to its present size, received its present name, and transferred to the Executive Committee of the Board of Foreign Missions, under whose auspices it is still conducted. Its friends (if its subscription list be any test) were never more numerous than at present. We do not by any means claim for it, that it is all it should be, or all we wish it to be—but we at least hope it has not been without good resulting from it in the past. Its original design chiefly, was to convey intelligence to the church of missionary labour, to promote a missionary spirit, and by its profits to cast its mite into the missionary treasury—all this to an extent it has done. While, however, this has been, and still is its main object, it has been also the bearer of intelligence on all subjects of interest to the church, and its pages have always been, and still are open for the contributions of our ministers and members, and others of the friends of Christ, on every subject, connected with the church's welfare.

Much has been said of late by those who would injure its influence, of a contrary character, but we repeat it, *that it is not now, and never has been, the organ of a party.* Its conductors have, like other men, their own views of the many subjects that are discussed in its pages, but they have never excluded from its pages the first article of a contrary opinion, with any merit to a place in a periodical of its character. And we again respectfully solicit the church at large for contributions to its pages. We hope to make it still more interesting to its readers than in the past, and intend as far as in our power to give monthly (after the present number) a sketch of the leading subjects of interest to the church throughout the world. We also intend to have a place for the *children* in each number, with selections, or original articles, suitable for this very important class in our families. Arrangements are also made by which we will be enabled to have it in the hands of its readers at an earlier date than for some time. We ask for an effort on its behalf, to increase its subscription list, and its usefulness.

THE PRESENT NUMBER.

On account of some new arrangements made in regard to the publication of the Banner, the present number has been necessarily detained in its issue. We hope, however, by our present arrangements, that hereafter it shall be in the hands of its readers in good time.

TO OUR CORRESPONDENTS.

By a reference to the editorial "the Banner for 1859" it will be seen that some changes are designed with regard to the Banner—"A children's department," and "a summary of the church's doings throughout the world," are to be introduced. On these points, or any other subjects connected with the church's welfare, we ask contributions, selected or original, all of which must not be later coming into our hands than the 10th of the month for which they are designed. Cor-

respondents will be particular about the address, as we have just learned of some articles sent us some time since which were never received. These doubtless were some of the supposed rejected articles, though they never came into our hands.

THE DEFENDER.

We have received a prospectus of "The Defender," a weekly paper proposed to be published in Xenia, Ohio, by Gray and Reid, devoted to the interests of the Reformed Presbyterian Church, and conducted by our ministers in that region. The terms two dollars per annum, invariably in advance.

THE EVANGELICAL REPOSITORY AND THE BANNER.

Like our Brother of the Repository, in the irregular receipt of the Banner, we seldom see his magazine, although on our list of exchanges. Hereafter, we hope to have such arrangements made as shall place our periodical regularly in his hands.

We have just seen the December number of the Repository, and are pleased to see that the "amende honorable" is offered in regard to some remarks called forth from us, in reply to an editorial in the August number of the Repository. From our knowledge of the Editor of the Repository, this is just as we expected. He says, "We are free to confess that we have long since regretted that the remarks complained of, were made. They were hastily written and sent to the printing office. On second sober thought we concluded to leave them out, and went to the office to give orders to that effect; but found that it was too late, that portion of the number being already worked off. There was no help for it then but to let them go. We did at first intend to make some explanation in the subsequent number; but finally concluded that any attempt at explanation would only make the matter worse." He then offers some further explanation as to what he really meant.

With this we are perfectly satisfied, and have nothing farther to say on the subject. With the United Presbyterians we have many things in common. Our desire is to cultivate the proper spirit with them, and whether ever organically one, or as separated bands of the followers of Christ "to follow the things that make for peace."

THE RETURN OF REV. T. W. J. WYLIE.

Our church at large will be glad to learn that Mr. Wylie has recently returned home, and in considerably improved health.

He has entered upon his work with his accustomed energy, and we hope with increased usefulness. Long may he be spared as a workman in the Master's vineyard.

Book notices, omitted for want of room, will appear in our next.

Obituaries.

DIED, Nov. 14th, 1858. Mrs. Margaret Henderson, wife of William Henderson, Esq., in the 61st year of her age, being long a member of the Reformed Presbyterian Church of Deer Creek, Allegheny Co., Pa. A large number of ministers and licentiates in the Reformed Presbyterian Church, who have gone there at various times to supply, have had an opportunity to form an acquaintance with this excellent Christian lady. The hospitality of her prophet's chamber will long be gratefully remembered. The hospitality of Mr. Henderson's house drew to the family a large circle of acquaintance, to all of whom the death of this lady has brought a heart-felt sorrow.

But a few days before her death, while returning from church, for the last time, she said to him who had preached: "How precious has been this day's exercise: but I feel that my bodily strength is all gone; possibly, my last visit has been made to the earthly sanctuary."

Around her dying bed were assembled, each one of her numerous family of children. On the evening of her death, she requested the 17th chapter of John's gospel to be read in family worship, and the 27th Psalm to be sung; in which exercise, she united, in a clear, full voice.

Her expressions of Christian experience, earnest admonitions, and affectionate farewells to husband, children, and friends, cannot soon be forgotten. Immediately before her death, she distinctly repeated, in her own peculiar manner, the whole of the 27th Psalm. The lungs, worn out by a lingering consumption, having now performed their last office, ceased to act, and her peaceful spirit passed away to meet the Redeemer.

S.

Departed this life on the 13th of November, the REV. E. COOPER, from dropsy in the chest. The deceased was a native of S. Carolina, in which state he was educated; receiving his college education in the South Carolina College, at Columbia. He received his more immediate preparations for the ministry, in the Seminary of the Reformed Presbyterian Church, under the care of Dr. Wylie, in Philadelphia. Mr. Cooper at his decease, was about 63 years of age; 30 of which he spent in the gospel ministry. Soon after his licensure he received a call to become a pastor of a congregation, in Lincoln County, Tennessee, where he remained for a short time. The local evil of slavery, had a tendency to make his situation, in some respects, not desirable. He removed to Indiana, Fayette County, where he resided the greater portion of his time, since his removal from Tennessee. Mr. Cooper never again became a settled pastor; though he laboured much in the ministry, often making long and laborious journeys amongst the churches. He, as all his brethren know, was a man of piety, of peace, and safe in counsel. His race is run—his work is done—his Master has called him to receive his reward. As he lived, he died, and those around could say; "Behold the upright man, his latter end is peace." More than a year ago, Mr. Cooper and family removed to Cedarville, Green County, Ohio, where he died, leaving a widow and seven children—a family of hope to the church, and to the world.

C.

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